The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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FINANCE AND COMMERCE.

The Repeal of the Sherman Law Will not Afford the Remedy.

It is the sheerest nonsense to attribute the financial crisis to the Sherman law. The panic has been intentionally created to force the nation into the monometallic standard,—and the backbone of the movement is the gold-owning John Bull. It is a disgrace to the American Republic that it allows itself to be bullied into a financial scare by the British gold cormorant. The American people have taught the British Lion two or three lessons in the science of minding her own business; and there is another grand tendency to an awakening that will culminate in the final discipline for England, which she will never forget.

The millionaires have hoarded the money; they propose to maintain the stringency by taking measures to insure the possibility of a perpetual corner.

The day of wrath has reached us; and the hour of predicted retribution is upon the world: we stand upon the threshold of the dawning day. Old things are passing away, and "Behold, I make all things new!"

Gold and silver should be used and exchanged only for their true commercial value.

PLUTOCRACY'S POSITION.

The Chicago Board of Trade has adopted resolutions in regard to the present critical financial situation, in which the entire blame for the sad state of affairs is placed on the Sherman law, by which, it says, "a vast increase of a circulating medium of low value is introduced in commerce, thus undermining confidence"; which, of course, is all nonsense.

Still, a scapegoat has to be found, and silver will serve the purpose better than anything else the gold bugs could light upon. In this way they will get rid of a rival, while, at the same time, they can arrange matters for a new lease of power. The Sherman bill, for all that, is not responsible for the crash that is already making itself felt. It is the old story of money loaning, with its periodic seasons of ruin. The principal goes out to the debtor class in the form of loans, then returns in the form of interest to the creditor; is loaned out again and again until the debts of the world are from twenty to fifty times greater than all the money in existence. Then a process of liquidation sets in, and the creditors have a rake-off; they gather in railways, breweries, manufactories, packing houses, mills, residences, tenements, farms by the thousands, etc. After they have made a clean sweep of everything within their reach, they start a new deal, which, in the course of time, must culminate in a way similar to all preceding operations of that kind.

Oh yes, the Chicago Board of Trade is in favor of making silver the scapegoat; and to offset that benevolent step, they petition the Congress of the United States "to authorize the Secretary of the Treasury to issue and sell, at not less than par, $250,000,000 of bonds, payable in gold coin fifty years after date, at not exceeding four per cent interest, the proceeds of such bonds, when sold, to be used at the discretion of the Secretary in the redemption of currency notes of any class already issued by the government." They also want the national bank issue extended to the amount of the foregoing described bonds, which may be held by them.

This is the remedy proposed by the Chicago Board of Trade. Put in plain language, it amounts to this: the people are about overwhelmed with financial obligations and are rather uncertain and shaky on their legs; so, to steady them, it is proposed to increase their burdens to the tune of $250,000,000, and give the national banks permission to add a similar amount. After that has been done, all will be well. Give the patient a hair of the dog that has bitten him,—so reads the prescription of the Chicago Board of Trade.

Only fifty to seventy-five years ago, bleeding was the orthodox fetich in medicine, and, although by that means the majority of patients were murdered, it held sway for a very long time. Similar to this, apparently, is the financial

fetich, "More bonds!" It succeeds in killing the patients; that is, financially, driving them into bankruptcy—the financial graveyard. So long as the financial physicians, the bankers and money lenders, fall heir to the estates of the patients, we suppose this system of financial practice will dominate the world. Of all superstitions, the financial fetich is the most destructive.

Bonds to the amount of $250,000,000, issued at the present time for the space of fifty years, at four per cent interest, will eat up the principal twice over. In twenty-five years the entire sum will be back in the hands of the money lenders, and the interest will have to be paid for twenty-five years longer, with nothing to do it with.

The robbing, thieving contrivance, called legal tender money, is the most cunning means of enslaving the world that was ever devised in the fertile brain of devils in human form. Destroy this ruthless engine of human oppression! *Demolish the government stamp! Abolish legal tender money!* —*Carl Gleeser.*

The End is Not Yet!

All indications point to the probability of silver being dethroned in the near future. This will strengthen the gold power, as one king on a throne is ever more potent than two. With the strengthening of the gold power will come a return of confidence; consequently, a general improvement in the financial situation, and business men will say: "We told you so. It is thus about once in every seven years. The small concerns, which are without real strength, must go to the wall at such times, but the large firms, built on sure foundations, are in no danger, unless their methods of business are recklessly speculative; then, as times improve, and the country generally is in a state of confidence, these small concerns start up again, and at the end of a stated period, there must be another weeding out."

So, laying this flattering unction to their souls, heeding no friendly hand raised in warning, they will go forward to their destruction; for the improvement will be only an apparent one. The present system of finance is a dying system, and, as a dying man brightens and seems on the road to recovery, then suddenly loses all hold on life just when the watchers feel most confident that he is about to regain health and strength, so will the decaying financial system regain a seeming vigor, but in the time of greatest confidence in its recuperative powers, will it be suddenly seized with death throes, and while the world looks on in horror, its spirit will go out forever.

But the time is not yet. Before many months, we may expect to hear taunts of the fallibility of our prophecies regarding the approaching end of the old system, we may expect to see a seeming prosperity in the world of business, we may expect to hear more frequent and louder boasts of the prosperity of the country at large; but all this will be only the last brilliant flicker of an expiring lamp.

With silver demonetized, the gold men will be all powerful; gold will be dearer than ever before, and it will take a correspondingly greater amount of labor to purchase a given amount of gold; the agricultural, manufacturing, and mining interests of the country will be aggregated into the hands of the few gold owners; and the great mass of the people will be forced into a state of vassalage. But, scanning the pages of history, we see that the cruel delight of the tyrant has ever brought nearer the hour of freedom: so will the gold tyrants be overthrown by the very conditions they themselves create.

In the American people is still the blood of the Pilgrim Fathers, mixed, indeed, with many streams which give a life and color that the rugged Puritan lacked, but losing nothing of its old determination for liberty or death. The sons of the hardy pioneers who reclaimed the Western deserts and forests, will not tamely sit by while the land for which their fathers gave their lives is taken from them. And the men who showed to the world how Americans could battle, albeit for a mistaken cause, and, at last, a forlorn hope,—after a quarter of a century of such noble and patient effort to retrieve a mistake as the world never before witnessed,—will they, think you, meekly submit to have the fruits of their all but hopeless labor devoured by the insatiable gold bug?

Before long, the conditions in this country will be ripe for a greater conflict than the world has any record of, when the money of the land will meet in battle the muscle of the land,—on one side greed for power, on the other, blind, brute desperation. These forces, both unrighteous, will destroy each other. In the meantime, God is preparing a people to do his work of reconstruction after the present system is destroyed,—a body of people, small, yet growing with a healthy growth, living according to laws founded upon the immutable laws of the universe, organic, integral,—having within itself all the elements of organic existence and perpetuity. This will constitute the new party which will establish in this country a new government, the government of righteousness.—*E. M. Castle.*

DESTROY THE POWER OF CÆSAR!

Cæsar means *fictitious power.* The name is therefore synonymous with the devil, whose power is purely fictitious, built upon the power of God, out of which it comes when the God power has declined in the race. God is the creator, while the devil is the counterfeiter. Like all counterfeiters, he is destined some day to get caught. As declared in the Bible, when this day comes and the days of fictitious power are ended, Michael will bind the devil so that he may do no more mischief. The devil is a good school-master, but when graduation day comes to humanity, he is left, for a season, out of a job. That day is coming. When the great and dreadful day of the Lord comes, the devil crawls into his hole.

Christ told the Jews to render unto Cæsar the things which be Cæsar's, and unto God the things which be God's. The Lord did not believe in adulteration. The metal of which coin is made has an intrinsic value, while Cæsar's power was purely fictitious and presumptive. The Roman senators suddenly awakened to this conclusion and put an end to him. He was murdered in the house of his friends. This was unfortunate for Cæsar, but could not be well avoided. The people had had enough of Cæsar. Today they have had enough of fictitious power, but they do not know how to get rid of it. They need a Brutus.

The destruction of Cæsar is imperative for the sake of peace in society. He has brought upon us all our misery and

want. He has taken hold on everything with his fictitious claim to power. Wipe him out!

Who is there bold enough, with moral courage enough, to subdue this power which has ruled for ages? The personality possessing the science of the wiping out of Cæsar will be the Saviour of mankind. His extinction is to be easily effected if we can get at the proper way to accomplish it. Like everything else, the right way in this matter is a very simple way. "The love of money is the root of all evil." The love of money, however, cannot exist unless there be some personality found who generates this love. Then again, it is necessary to distinctly define what money is and how it applies to the various departments of life. Money is the thing issued, the circulating medium. It has its legitimate use in all domains. Its abuse, arising from a love of it, must create fictitious valuation. In the domain of sex commerce, we find the greatest abuse and the central source of the world's miseries. It was here that man and woman first sinned, bringing upon themselves the three curses, which, as described in Revelation, are now culminating in the three woes.

As the direct and chief consequence of a violation of God's law in the sexual relation, whereby false commercial practice was instituted, we have the first curse—the curse upon the serpent. The serpent is the type of commercial wisdom. If this wisdom is lost, as it must necessarily be if the office of the serpent be prostituted, mankind must of necessity part with its wisdom in every commercial domain. Hence it is not surprising that a love of money in the highest domain should have entailed upon us the competitive system, fictitious valuations and usury, which evils will bring upon the world its third woe, now impending, resulting in the complete overthrow and disintegration of modern society. "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." "Ye have heaped up treasure unto the day of wrath." This prophecy was the direct outcome of the curse passed upon the serpent. In secular commerce, there is no class of men to be found who so distinctly represent serpentine wisdom in its perverted, or fallen, significance, as the bankers. They, above all other men, know how to practice the great moral crime of usury. They are experts at the business. The first woe has already set in, for the tocsin is now sounding the doom of the bankers. The banking business as a lucrative calling for the grasping ones, has passed into history.

Through commercial fallacy, a false and fictitious value has been placed on women, which is neither complimentary nor elevating to them. Men are willing to expend $50,000 or $100,000 a year on consorts, as a result of the misapplication of commercial law in the sexual relation. The love of money is indeed the root of all evil. Fictitious valuation pervades every avenue of life.

In church commerce, the devil has left the impress of his work very perceptibly. So called ministers of the gospel are paid as high as $50,000 a year for their services. From this sum they are graded to $5,000 a year and less. These fellows are nothing less than ecclesiastical prostitutes, and God's judgment will fall upon them, as it will upon the hypocritical rascals who hire them and who masquerade in the garb of Christians. The power of Cæsar must be destroyed, but its demolition involves more than even the best reputed students of social reform have ever contemplated. With the coming of the financial panic, the great leveling process begins. Banking institutions are tumbling, inflated prices in real estate values are falling, and great fortunes are necessarily diminished thereby. Many large property owners, computed to be worth millions, will find their fortunes shrinking to a few thousands. As John Roe prophesied, the time will come (and it is almost here) when the lease of property may be secured by the simple lifting of the latch. Business enterprises are failing and congregations are retrenching expenses. In one county in Kansas where there were eight ministers, the number has been reduced to one, who preaches to the combined congregations of the discharged seven. This is a healthy sign of the times. We would suggest economy along this line all over the country, and thus decapitate seventy-five per cent of the most efficient emissaries of the devil to be found in this curse-stricken land. The power of Cæsar must be destroyed in the pulpit. If anywhere it is fictitious, it is right here. The theological hash dished out as Christ's gospel, is enough to give the whole Christian world dyspepsia. No wonder that liver pills, pepsin, and other nostrums find so ready a market among the millions of patrons of modern pulpit pap.

But with the wiping out of the modern church and of usury and usurers in secular commerce, we do not get at the central source of the devil's power. Woman must declare her freedom. She is doing it. Here is where the commercial principle is first violated, and here is where the love of money begins. It is here that the devil holds greatest power—a power supported by the church and by civil law. "Thy desire shall be unto thy husband, and he shall rule over thee," is an edict endorsed by both church and state. Woman must declare her freedom, and rise above masculine ownership. She will then absorb the true wisdom of the serpent, which, descending to all domains, will finally and speedily adjust human relations, and inaugurate the kingdom of righteousness in earth. Le us begin this campaign against the devil in earnest from this time forth! Let women be chaste and men pure! Let theological fallacy be destroyed by the overthrow of the modern church! Let gold be demonetized, legal tender abolished, and competism wiped out! Finally, let Christ reign in the hearts of men and women, Christian communism be established, and peace universal ushered in!—*C. J. M.*

Reform With a Vengeance!

It is reported, by the daily press, that there is a movement on foot, proposed by leading populist and seconded by heavy holders of railway securities, by whic the railways of the country are to be gradually nationalized. While we are in favor of radical reform in the operation of our transportation facilities, nevertheless we feel it incumbent upon us to protest most strenuously against the consummation of the plan proposed. The project, as outlined, requires that the government shall, by degrees, purchase the railways at their present value; one third in treasury notes, to be issued, and two thirds in government bonds which are to bear interest customary with government securities. On this basis the rem-

edy will be worse than the disease. Of course, the holders of railway stock will jump at such a chance of unloading a very unprofitable kind of an investment.

It is well known that *bona fide* holders of railway stock have not exactly gamboled in luxurious clover; not that the earnings of railways have been insufficient to afford liberal dividends to the stockholders; not at all; still, as a rule, they have failed to be recipients of them. A gang of shrewd gamblers and sharpers, who have succeeded in getting the railroads in their clutches, are exploiting them to their heart's content; they manage to pay the interests on the bonds, provided it is to their advantage to do so; but they do not hesitate to practice the most conscienceless negligence and disregard of the interests of stockholders; thereby deliberately betraying the trust imposed in them.

The majority of holders of railway stocks will be only too glad to close out their unprofitable holdings and uncertain tenure for the reliable government bonds. But what profit will accrue to the people by this operation? Certain well-meaning but short-sighted statisticians have figured out the reductions that can be made, in fares and freight rates, by the proposed change; still, what boots it if there should be a slight reduction in this direction? The large increase in government bonds—necessitating the annual payment of enormous sums for interest—would call for increased taxation, thus counterbalancing any good that might be realized by the change. We believe that the time is not far distant when the railway systems of the United States will be operated by those most competent to do so, on perfectly equitable terms for the entire people. Then the commercial highways of the land will be an integral part of a perfect synthetic social order; but it will not be done on an extension of bondage.

The unsatisfactory management of the railways is one of the incidental effects of our financial system; to attempt to reform it without an absolute overthrow of our monetary system, is as useless as it would be to carry coals to Newcastle. We are inclined to think that the movement for the nationalization of railways, on a government bond basis, is inspired by selfish, greedy stockholders, who see a better investment and means of an income in government bonds than in railway stocks. Aside from the foregoing view of the subject, we are convinced that the people have paid for the roads, through excessive fares and freight rates, several times above the original cost; and it would be a simple matter of equity, were the whole people, by some means, to become the virtual owners of the railways in the sense that they obtain the advantages of railway travel and carriage at an equitable exchange of service.

Sham reforms of all sorts will be proposed in the near future, but all of them will be mere cunning devices to extend the tenure of the present system of legalized robbery. —*Carl Gleeser.*

Cleveland's gold and state bank combination means local expansion and national contraction. The bank notes will inflate locally, and the gold standard will contract generally. The effect of it is bound to be a big premium on gold. That will naturally increase the indebtedness of all who attempt to pay what may be due.—*Montgomery* (*Ala.*) *Herald.*

The Despotism of Taxation.

Let us get back to the Jeffersonian "basis"—the taxing prerogative of the several governments of the nation. "A paper money bottomed on taxes is the best money the world ever saw."—*George C. Ward, in Farmer and Labor Review.*

A preposterous supposition is entertained by a large number of people of this country, that the government of the United States is voluntarily established and maintained for the protection of the inherent rights of the individual citizens that compose the nation. Were the people not so very stupid, it would not be difficult to demonstrate to them that the administration, federal, state, county, city, town and district, is merely a government of usurpers and tyrants who comport themselves as if they owned the people as their slaves.

"The taxing prerogative of government" is bandied around and thrown in the teeth of reformers as if it had never been disputed, but was generally admitted. Such, however, is not the case. The taxing power of the state has been refuted successfully by some of the ablest minds of the century; nevertheless, had such not been the case, we should take the field, now, against that degrading superstition as to the taxing prerogative of the government. Chief Justice Marshall —who, more than anyone else, was instrumental in interpreting the constitution of the United States to mean what the politicians, tories, and would-be-aristocrats intended it should mean—declared that all governments of the past, recorded by history, had exercised the taxing power of the state; that consequently the government of the United States, by right, could properly exercise the same power. It never seems to have entered into the mind of the Chief-Justice, that the government of the United States was intended to be an absolute departure from all the government systems that had preceded it.

The declaration of independence (right or wrong) presented the view, that governments should exist by *consent of the governed.* The preceding governments never admitted such a claim; they had always ruled by brute force; their sway was absolute, the consent of the governed was never asked for nor admitted to be necessary; they were not looked upon as free citizens, but as subjects without any voice in the despotic sway to which they were exposed. The claim for our government of the taxing prerogative because such power had been exercised by the governments of the past, is inadmissible, because the government of the United States was to be an agency VOLUNTARILY inaugurated for the impartial protection and insurance of the equal rights of all citizens, while the governments of the past were imposed by robbers and murderers whose exactions, or plunderings, they called tribute, or taxation.

The government stamp on gold and paper is used at the present time by a gang of rascals to plunder the people; the government stamp is nothing more or less than a baldfaced usurpation; it is an invasion on the people's rights; a "paper money bottomed on taxes" will always be the "best money" for politicians, for scalawags, cheats, and every form of dishonesty under the guise of law. The taxing prerogative of the government has no standing in the court of reason, and to base a robbing, thieving contrivance on it, called legal tender money, is tyrannical and preposterous in the extreme.

It may be claimed that Congress has the right to issue legal tender paper money by authority of paragraph 5, section 8, article 1, of the constitution, wherein it says that Congress shall have power to coin money and regulate the value thereof. Clearly, no definition of the paragraph quoted can authorize the issue of fiat paper. As to regulating value, it does not mean that Congress can arbitrarily fix values. The word regulate signifies to adjust by rule or method, to dispose according to order. When we speak of regulating a clock, we do not and cannot mean that we can arrange it according to our will and pleasure, but that we shall do so according to its works and the movements of the sun. Thus, to arbitrarily denominate and term one or two commodities, or a rag of paper, legal tender or exclusive means of lawful payment, is not in accordance with either the letter or the spirit of the constitution. Even were it otherwise, the constitution of the United States is not the final arbiter in the premises. The inherent constitution of humanity in every phase of its character is finding expression in the FLAMING SWORD. It is only a matter of time when human beings everywhere will shape their conduct in accordance with our statements of the inherent constitution of things. All the relations of man with man can be settled peacefully only upon a basis of a voluntary and equitable exchange of service for service, of commodity for commodity.

The advocates of legal tender money, whether of gold, silver, or paper, are equally enemies of the people. Without a specified, exclusive legal tender, our farmers would have no trouble to get out of the clutches of the usurer; wheat, hay, potatoes, yea, every kind of farm products would then be virtually means of lawful payment with all other commodities; enslavement by debt will then become a thing of the past, prosperity enter every home in the land, and the race progress by leaps and bounds to the very pinnacle of earthly perfection. *Abolish taxation!* REPUDIATE THE TAXING PREROGATIVE OF THE GOVERNMENT!—*Carl Gleeser.*

The Time of Trouble.

Daniel prophesied that there would be a time of trouble, "such as never was since there was a nation, even to that same time," when the book of life would be opened. Christ the Lord, in verification of this prophecy, speaking of the events immediately preceding his second coming, said, "Such a time never was, no, nor ever shall be." People have read these prophecies over and over again without laying any particular stress upon them. As Christ said that the harvest was at the end of the world (age), when the hundred forty and four thousand sons of God are about to come forth at the time of that harvest, we may look for the fulfillment of these declarations concerning the time of truth. The financial crash, which is already upon us, is a sure indication that that time has set in. Business men have little conception of the extent of this crash. If they paid more attention to that old volume,—which modern wiseacres call "obsolete,"—and less to the making of money for selfish purposes, they would be better informed in regard to what is coming, and prepare themselves for it.

THE FLAMING SWORD wishes to announce to its readers, and to the public in general, that which it has frequently reiterated for the last four years; to wit: there will be no let up to the present money stringency; on the other hand, the situation will grow graver, day by day, until rioting, bloodshed, famine, and pestilence have demolished every vestige of the old church and state. The system is played out. It is destroying itself. Business men can assign no particular reason for the present panic unless they admit that it is the result of the competitive system—with all the evils it has engendered—which is now in its death throes.

God Almighty is about to come in judgment, to reward every man according as his works shall be. It is time, therefore, that those who profess to love God and keep his commandments, obeyed the injunction of Paul: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We are certainly in the "last days," concerning which Jacob informed his sons before his going. The old heavens (church) and the old earth (state) will pass away with a great noise, and there will be a new heaven and a new earth, wherein dwelleth righteousness. "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword."—*C. J. M.*

The Worthington Affair.

Sister Magdala's Statement.

To the Editor of the *Star*. Sir:—When I wrote the statement published in the July number of the *International*, and quoted by your correspondent, I was yet under the delusion that Mr. Worthington was a bachelor, and had just come from San Francisco, where he had, he said, valuable property, besides elegant household furnishings of his lately deceased mother and sister. That I was very soon after undeceived as to Mr. Worthington's position, will be seen by reference to the August number of the *Magazine*, in which is reproduced my communication to the *New York World* and *Sun*, dated July 28, 1889. It has ever since been a matter of regret to me that I did not become enlightened in time to have saved me from the publication of that which I honestly believed to be true at the time, but afterwards discovered was based upon his false representations. "*Truth*" will probably ask why I turned money over to him after a knowledge of all his *aliases* and falseness. My answer is, that before such discovery was made, I had forfeited relatives, friends, business, home, country, all. He owned me then as absolutely as he disowns me now. He owned me as he owns the women who flit about him now, and whom he will as surely cast off when their money and influence are exhausted. My statements in the *Star* are true, and this community has in its midst a desperado so bold that he can almost deceive the very elect. Now that I have so faithfully warned this public, they will not be held guiltless if they allow their children to come under the influence of a man so wholly irresponsible as he will prove to be in the near future. All who rally around this false leader will yet be obliged to sit in the same valley of humiliation as has been mine. "God is not mocked." None shall be able to say that I left my duty undone.—I am, SISTER MAGDALA.

LATER.—He now denies that he is the man, and says he has never been married but once.—*The Star, Christchurch, New Zealand.*

Upon reviewing the testimony regarding the difficulties at Christchurch, New Zealand, which involve "Sister Magdala" and Mr. Worthington, with his manifold aliases, we feel a deep sympathy for Sister Magdala, because there seems a sincerity in all her acts that pronounces entirely favorable to her.

If the things said of the man be true; and if, after having the opportunity offered him, he refuses to publicly con-

fess his sins and be forgiven by God and man, then he should be made to suffer the consequences. And though Sister Magdala's sins have been as scarlet, yet if she humbly confesses and forsakes them, they shall be made white as snow. As we understand her, she has reached out in her aspirations till so much of the mystery of immortality is discovered as to compel her to adopt the life of chastity, and advocate it as a stepping-stone to the higher state of righteousness.

For twenty-three years, the Founder of Koreshanity has been advocating the doctrine of celibacy and chastity as one of the principal steps toward the salvation of the race. This does not include all there is of the law of life. "Thou shalt not commit adultery," is but one of the ten commandments, or principles of the decalogue, and is not more important, as a principle of immortal life, than the other nine; the science of which must be understood and applied to insure eternal life. Men and women commit adultery so long as they live in the sensual; and the Lord meant all he said, when he declared that a man must leave *all* to follow him.

"Good Master, what good thing shall I do that I may have eternal life?" This was a direct question, worthy of so direct an answer: "Keep the commandments." The Lord did not say, keep one commandment, "Thou shalt not commit adultery," but, keep *every* commandment and "thou shalt have treasure in heaven." This involved the love of the neighbor; but the young man went away sorrowful, because he could not forsake his worldly possessions.

The first and great commandment is, "Thou shalt have no other Gods before me." This implies a knowledge of the true God; for until the true God is known and worshiped, there is no genuine worship of God. God cannot be pleased with ignorant worship, which is but a pretense. The primary object of the worship of the Lord is, that the worshiper may enter into conjunctive unity with God. True worship of the Lord God insures God's attraction to man, as much as man's attraction to God. The law of such attraction may be illustrated by the attraction and unity of two equivalents of hydrogen and one of oxygen, wherein, through their tendency to unite, they are both destroyed and blended into a new unity,—the product of the attraction. When men worship God correctly, then God and man become one; and man becomes, through this influence, a new creature, not a pretended new being, as observed in hypocritical professions of conversion, but actually new, being born of God, therefore a son of God, and consequently heir of God and joint heir with Jesus Christ the Lord.

We rejoice in the stand taken by Sister Magdala; and if in her future work she not only advocates the doctrines of genuine chastity and practices it, but also advocates the science of the other nine commands of the law and obeys them, she will have our sympathy and our support. How far she adheres to the fallacy of "Christian Science," we will not pretend to say. This much, however, we will say: that the dogma of so called Christian Science, that Christ is a principle merely, and that the Lord Jesus the Christ is no more than any other man, we utterly repudiate; we cannot lend sympathy nor moral support to a system that denies the personality of God in Jesus Christ, the Lord and veritable Son of God, in whom was the Father, and through whose Fatherhood alone men may expect reproduction (regeneration).

We trust that in the many confessions which Sister Magdala is making, she will confess to the fallacy of the flagrant denials of so called Christian Science, in which both the personality and the humanity of God are denied; and that she cut herself loose, if she has not already done so, from that greatest fallacious hypnotism of the age.

CORRESPONDENCE.

To the Editor of the FLAMING SWORD:—I find by reading your paper of March 18, that you have made a great mistake on page 165. You say, in reference to the supper of the Great God, (Rev. xix: 17) that "to consume this body is the function of the fowls of heaven" (spiritual angels), "who are called together to the supper."

"Blessed are they which are called unto the marriage supper of the Lamb." Is it the function of the fowls of heaven to eat the class which God blessed? Oh no! Neither will the fowls fill themselves with the flesh of the wicked, until "he that sits upon the horse shall slay them with the sword."

We read that "the Lord will consume the wicked with the spirit of his mouth, and shall destroy them with the brightness of his coming." He says no such thing to his children.—*S. H. W.*

The assumption on the part of the writer,—and that which constitutes the basis of the misapprehension of what he calls a mistake in the FLAMING SWORD of March 18, page 165,—is, that he presumes that the people whom God intends to save, are not wicked. He says: "We read that the Lord will consume the wicked with the spirit of his mouth, and shall destroy them with the brightness of his coming."

Every man is wicked until, by the Spirit of the Lord, that wickedness is destroyed. The safety of every person is in the fact, that the one hoping for the purifying process of the baptism to come shall have discovered that he is in sin, and, repenting, awaits, in the consciousness of his wickedness, that the wicked may be consumed by the breath of his mouth, and destroyed by the brightness of his coming. In view of these truths, Koreshans are taught that they are to be burned up in the biologic conflagration, the kindling of which was introduced, in the beginning of the Christian age, when the Lord was consumed through his own dematerialization. This fire will consume the dross; and from this fire the sons of God will evolve,—their own wickedness having been reduced to ashes under the soles of their feet.

The writer contends that God "says no such thing to his children." But it is precisely what he *does* say to his children. His children are servants under the law—subject to all its penalties—till the fulness of time. The end of the law is death. "It is finished," said Jesus, "and he bowed his head and gave up the ghost." As He was obedient, even unto the death of the cross, so must God's children—though they be kings and priests—fulfil all the law, even to the final consummation by fire, in which their wickedness shall be consumed and they be "saved so as by fire."

Precisely as the disciples ate (appropriated) the Paschal Lamb, the Lord Jesus, so will the fowls of heaven consume the flesh of those who would otherwise be consumed with lust.

TOTTEN ON THE NEWSPAPER.

The Two Witnesses. The Stone of Israel.

"The average newspaper is reliable only in that it lies, and re-lies; we have a Free Press only in that it suppresses facts and oppresses freemen, with a license that is unparalleled even in the annals of Rome, for it is morally guilty of the very same sins! For instance: it assassinates character with irresponsible innuendoes; murders reputations in reckless headlines; poisons morality in spreading the details of crime; misrepresents truth without quarter; inverts philosophy with specious sophistry; prejudices justice before trial at the bar; sneers at good intentions by instinct; ridicules sacred things on principle; tortures its victims for a price; hires decoys and detectives to run down an opponent; suborns votes, prostitutes its opinion, flaunts its ignorance, and deceives its own constituency! Its patriotism is cut to suit an alien bias, its politics are trimmed to suit the pot house, and its reviews are as unjust as a Papal Expurgation! There are exceptions, and may God bless their subscription lists; they are ahead of the age and belong in the millennium. But the least that is said of the so called Religious Press (forgive the mark!) the better, for in high quarters it is married to the world, in league with the Flesh, and dancing with the Devil; yet of course, not all are mammonized,—God knoweth them that are his. The proof of the pudding is in the eating. Not one per cent of several thousand newspaper clippings bearing upon our aims and work, is even honest. We have the facts in our possession."—*Professor Totten in No. 9, "Our Race."*

Abating its fallacies, especially concerning the millennium, the Flaming Sword and its editor, from an experience many times the length of that of Prof. Totten, can testify that, damaging as is the above description, it signally fails to portray one half of the unutterable vileness and fraud of the modern newspaper, religious and secular. But as the writer of the above is himself a professed teacher of, as he claims, very important and wonderful truth, and is in the publishing business, we propose to apply to him the canons of criticisms, involving the duty of public teachers, which he seeks to apply to others, and see how he measures up to the requirements which he lays down for the guidance of other men.

"Nor can one be called 'an Israelite indeed,' unless he examines all without guile, and holds fast to that alone which the best evidence he can summon demonstrates as true. In other words, we have a triple condition imposed upon us:—

First. The positive duty of examination,—there is no discretion left us in the matter.

Second. The duty of withholding our judgment until this examination is complete;—too many close the case and sentence the strange or culprit truth just as soon as all the evidence for the prosecution is in.

Third. And finally: the prohibition of conducting the trialof a truth, or of an error, upon any other lines than those which govern ordinary evidence in cases of equity, common sense is the best natural gift we have."

The editor of the "Flaming Sword" has for over twenty-one years been teaching and publishing to the world broadcast, truths incalculably more important, to the church and to the world, than the matters, even granting that they are true, which are discussed in "Our Race" Series; and if the editor has applied his own canons of study and criticism to them, the world is not yet the wiser for it. If public teachers are under obligations to notice and study the question of the origin and destiny of "Our Race," merely as a physical nation, they are certainly under no less obligation to notice and study the higher questions, physical and spiritual, which concern all men.

But I promised to notice a few more of the many fundamental errors and fallacies of the book in question. It is said that the two witnesses of which the Bible speaks, were the houses of Judah and the "lost Israel." Jesus said, "I am one that bear witness of myself, and the Father that sent me beareth witness of me;" and we learn, in Revelation, of these two witnesses, that, "when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt" (the sensual natural humanity), "where also our Lord was crucified." As the two witnessess were not the two houses of Judah and Israel, so neither are they—the latter—the two olive trees, or olive branches, as we are here taught.

THE STONE OF ISRAEL.

We are here told that the stone of which Zachariah speaks as having seven eyes, which "are the eyes of the Lord, which run to and fro through the whole earth," (which eyes we are told in Revelation are the seven Spirits of God that go through the whole earth,—the human earth which receives them,) is not a personality; in short, is not anything but the coronation stone, on which the British sovereigns are crowned, which is yet to be carried to Jerusalem by some future Zerubbabel who shall rebuild God's temple. In accordance with this view, we are told that the stone which Daniel saw cut out of the mountain without hands, which destroyed the great image, and grew until it filled the whole earth, was Judah and the "lost Israel,"—England and America,—which are yet to go to rebuild the literal Jerusalem.

It is surprising on what a slender Scripture base, which is really no Scripture base at all, such colossal air-castles, for such they seem to us, are here fearlessly builded. A shepherd is certainly not an ordinary stone; not even a glorified capstone of a material stone temple, or a stone on which earthly sovereigns are crowned. We read in Genesis, of the "shepherd, the stone of Israel," yet to come, so far as history records, of the posterity of Joseph. The whole eightieth Psalm is a prayer addressed to him, in which he is called by all the principal appellations of Deity. In the language of correspondences, stone means doctrine—truth; and in the prophecies, it is the doctrine, or truth, of a new age, which comes, as all great truths come, first in a personality, who embodies them. Upon the theocrasis or translation of this stone of Israel from Joseph, which is a change to spirit form, and the reception and assimilation of that spirit by those prepared to receive it, (as in the case of the Holy Ghost,

which Jesus sent according to his promise, after, and as the result of, his going away, which, as the divine seed, commenced an age-long period of gestation, or reproduction, of that seed; thus, by a perfectly scientific, natural process, creating everything of the Christian age,) that stone will grow until it fills the whole earth, destroying and supplanting everything opposed to it.

Prof. Totten, having a mathematical mind, has very accurately figured out the statements of time contained in the prophecies, but as to the events that are to take place in the end of the age, which those prophecies described, he fully sustains the reputation of a pure mathematician, which is, that concerning facts they are the worst of all reasoners. Socrates, in his time, found some men who actually knew a few things well and accurately, but who, because of that little knowledge, became puffed up with an inordinate conceit that they perfectly understood everything. Unhappily for humanity, that class of men has not yet become extinct. It is well if they have so far progressed since that time that they do not seek to murder those who unmercifully prick the bubbles which they have inflated.—*O. F. L.*

THEOLOGY.

"If Ye Love Me, Keep My Commands."

"He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him. He that loveth me *not, keepeth not* my sayings."

These are the words of Jesus to his disciples, yet the church called by his name says, "We *cannot* keep his commands; it is impossible. No one can do this; no one has done it since Jesus himself." Why, then, did he say, "If a man love me, he will keep my words?" Would the One who had the power to impulse the intelligence of the leading nations of the world, command an impossibility? We cannot believe so, notwithstanding the fact that all who have attempted to keep his words have so far failed. Rather would we believe that no one has yet attained to the fulness of love to God that would enable him to keep them. Yet we do not despair of that fulness being reached by his people, because we believe his promises are sure.

How are we to reach this high condition? Did not the disciples who were with the Lord in his personality, love him? Well, they thought so. Peter was grieved and offended that the Lord should ask him the third time, "Peter, lovest thou me?" Has not the church all down the ages thought it loved the Lord? But what is the proof that they have loved *enough?* "He that hath my commandments, *and keepeth them,* he it is that loveth me." Did the disciples keep his words? Has the church kept them? They say they cannot! Then it is because they have not loved the Lord with all their strength, might, mind, and soul.

Love to God implies attraction, nearness to him; a growing Godward of the human soul that brings it into a comprehension of God's character and finally into conjunction with him. Peter and John and the other disciples, although they were daily with the Lord in his personality, knew that they were far from comprehending all that he embodied. To *know* him, it was necessary for his life to enter into theirs and become the germ of a higher development in them, which would gradually unfold them into full comprehension of the Deific mind. Peter knew that he did not *then* keep the law; but he did not therefore think that Jesus' promises had no meaning and that he never would be able to keep the law, and that it was no use to try, as many professing Christians think. He knew he must die a cruel death, but he had the promise of immortality of the body, and knew when the time appointed of the Lord came he would be "raised up into eternal life." If the disciples and early Christians had such implicit trust in the promises of the Lord, what ails the churches which profess to follow his word today? They have fallen away, so far away from his teachings that his words no longer have any meaning to them. A few interrogations to any so called Christian clergyman will amply prove this statement.

There are only two inclinations of the mind that can possibly lead to the keeping of the laws of God. The first is desire to understand the law; the second is desire to live it. The church has lost both these desires, so of course it can reach no other conclusion than that it is impossible for the law to be kept; yet they think that they will somehow be saved without keeping it, if they have faith in Jesus. Jesus did not so teach. He said plainly, if one would inherit eternal life he must keep the commandments. The churches say, "Have faith in the blood of Christ and you will be saved." Have they the blood of Christ? He indeed poured out his blood, his life, into his church, but is it reasonable to suppose that his life in the church would culminate at the end of the age in a people who claim it an impossibility to keep the law, and call God the unknown and unknowable? If the Spirit of the Christ who said, "If a man love me he will keep my commandments," were in the churches, would they contradict his teachings and ignore the vital doctrines that he pointed out with all the emphasis of his being? Nay, we would judge that his Spirit had departed out of such a people, and that they stood in the natural egotism of humanity, claiming that what they could not do, could not be done. Such a church has fallen away from its first principles.

When the Lord comes he will seek a people who are willing to take him at his word, and believe that the time is coming when people will be able to keep his law; a people whose intellects have been prepared to understand and their hearts to obey his teachings; a people who want a *personal* God so that they may come to know and love him above all else; a people aspiring Godward, to whom he may "come again" and be received with joy and thanksgiving. To such a people has the Lord already come again in his appointed Messenger, the *Sign* of his "coming in power and great glory." To them he gives the *science* of the commands, and they are striving to apply it until they are baptized by the Spirit of the Lord through the translation of his Messenger. Then will the Lord come again in their hearts, and his law will be written on their inward parts. Then will they know the Lord and love him even as he desired when he asked, "Peter, lovest thou me?" Such is the hope and belief of the Koreshans. Do they or the average Christians show more love to God, more faith in his promises, more striving to obey his

commands, more yearning for his coming? The young man "went away sorrowful," when Jesus showed him that he was breaking the law daily. Is the average Christian sorrowful over the same failing? Nay, he may be "careful and troubled over many things," but religious matters are the least of his troubles. The end of the age, the last day, is here, and his people, while they rejoice in his Messenger, await with eager longing the vivifying baptism of his Holy Spirit to raise them from living death into life immortal. This should be the hope and prayer of the churches also, if they be the church of Christ. Then they would be able to comprehend that when his actual presence was in their hearts it would make it possible, through love, to keep his commands.—*Alice Fox Miller.*

Re-embodiment the Path of Progression.

A recent writer in the *New Church Messenger* says: "The course of individual life here (on earth) is from birth through growth to decay and death, while the course of individual life there (in the eternal environment) is from renewal to renewal, and from development to development." That is to say that an infinite God, whose knowledge is illimitable, has created a being, who, in the course of spiritual growth and development, must reach not only the plane of absolute equality, but progress beyond and become superior to the creative mind from which he originated. Of course, this is an absurdity; but an *argumentum ad absurdam* is more forcible, perhaps, than any other, to minds which apparently throw logic to the winds.

We may always rest, in any discussion upon the nature of Deity and the quality of the Deific environment, upon the law that cause and effect are equal. But it is not always seen, by the ordinary theological mind, that there may be an infinity of sequences between these two conditions. There are a great many steps between the grain of corn planted in the earth and the full corn in the ear; the stalk and blade and flower are all sequences that follow along naturally from the planting of the cause, the grain of corn, to the harvesting of the effect, the full corn in the ear; and, while it is seen that the end of creation is the conjunction of man with God, the time which must intervene between the first step toward this conjunction and the last step, where God and man become atone,—this period of development and evolution is so great that the sequences between the first cause and the great effect are lost to view. To create, from the lowest depths of sinful humanity, a divine being like Jesus the Christ, is the work of ages; not of the few three score and ten years allotted to us here: and the perfected man, the firstfruits of the sowing of God in the race, is the result of thousands of years of experience, whereby that man, touching every point of human infirmity—descending to the depths of human degradation and ascending to the heights of human aspiration—has finally taken to himself all the knowledge of the universe, and from this universality, through this wide experience, to becomes the tree of the knowledge of good and evil; that is, he is able to differentiate justly and clearly between the true and the false, between the good and the evil. Knowing the true and choosing the good carries him into that Holy of Holies, the bosom of the everlasting Father, which is the at-one-ment.

It is perfectly true, as our author further says, that in the everlasting life, the correspondence between the essential life within and the whole environment, from intellect to solid earth, must be complete with each individual; but the life in the world of spirits, in the spiritual degree, or even in the celestial degree, is not, and never can be, everlasting life; —"He only hath immortality." We are born into these different degrees on this earth, where all things are in their power, and our life in the spiritual world is but a continuation of our conditions here—freed, it is true, from many of the disadvantages of this sphere, but as much a growth from birht to decay and death as the natural life; and as long as the cycle runs, man is awhile into greater freedom and sinks again back to the earth, to the natural plane, until he has seen the error of his ways, and repented of his evil doing.

Swedenborg was not permitted to elucidate the divine plan of salvation, as his mission was to the spiritual world, and there was much which he was not to present to the world, for the time was not yet ripe; so we find throughout his writings scarcely a word of information as to how man may be elevated from one dĕgree to another. The broad statement is made that man is born into a degree, and on that degree continues to progress to all eternity. This is a very unsatisfactory and disjointed plan; and there is no way out of the difficulty except by the doctrine of re-embodiment, and through this law, the law of degrees as enunciated by Swedenborg, becomes as clear as the sun.

No one who trusts in the goodness of God can believe that any of His children are doomed by inexorable law to a life of unending misery; and this misery is not modified by that other law which places every one where he most desires to be and where he is happiest, for there comes a time when even hell becomes too agonizing for some, and they cry out to the Lord of hosts with Jonah, who said, "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." This cry unto the Lord places man in that line of progression where he no longer enjoys the pleasures of self alone, and as the essential love forms the life, he must be moved to new surroundings. This change from one sphere to another is determined by his controlling love, and a life according thereto while upon this earth. His existence beyond is merely a continuation of this, and from birth into the other world he goes to death, just as he does here, his death, here being his birth there, and his death there resulting in birth here. The conditions of an embodiment here being as fully determined by his past life, as the life of the spiritual world is a sequence of the love and life while upon earth.

Jesus the Christ, through the baptism of the church, opened the spiritual degree of man, and those who partook of that baptism were born of the spirit,—not of the body. We have been, throughout the Christian dispensation, struggling upward out of the hells into the light of a new day, reincarnated over and over again, until once more we stand on the border of the Garden of Eden, with minds sufficiently opened by the experiences of a dispensation to recognize the truth when presented to us, and triumphant in the knowledge of the destiny that awaits every child of God who trusts

in the promise of the everlasting Father, Jesus the Christ, who said, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." These sons of God, who are to be, in the harvesting of the divine planting of two thousand years ago, the divine effect from the divine cause, also involve in themselves the beginning and the end: the beginning of a new cycle of God's animal life as marked on the zodiac; the end of the old cycle of that God-life. Herein is the reviving of the life of Deity, which goes from youth to old age under the same law that governs the growth, progression, and decay of all things, human and divine.—*Mary C. Mills.*

A Message to the Modern Churches.

Koreshanity Versus Christianity.

I would that I could address you as one body, rather than as so many bodies, each arrogating to itself the most holy name of Christ. I feel the weakness of native ability, but am urged on by faith in the strength and righteousness of the argument I present; therefore come before you fearlessly in the name of the holy truth whose cause I have espoused.

In order to reach the point of argument, it will be necessary to take a retrospective glance over the history of the church since its recorded inception, which was when Adam and Eve united in sacrificial offering, when the voice of the Lord was heard in the garden in the cool of the day calling upon man to obey the law of God and live. God established but *one* church, the garden in which he would reproduce himself; and no power can destroy the germinal beginning, for out of the debris of old decaying systems, it springs up as a beautiful tree, buds and blooms, yielding its seed for the reproduction of a new fruitage.

We are called upon to carefully note the great divisions of time marked by the manifestation of great power, such as the Abrahamic dispensation, ending with the appearance of Jesus the Christ, whose coming ushered in the Christian dispensation. With each dispensation begins a new church. Great teachers arise, receiving marvelous power through the baptism transmitted from the great Head of the church, and they work on through the strength of the invisible spirit, making the arts and sciences their ministers, and the powers of the universe their facile instruments. New languages are coined, new theories introduced, and, anon, the seed of revolution is scattered, and thereby is incorporated other races, other religions, till through this adultery the declension begins; then arises a state of anarchy, when empires fall in flaming ruins, trophies of centuries lie like smoking flax, and wails of woe ascend to heaven. Thus the church falls; but with the succeeding age it renews its life, for the seed has fallen into fertile soil, and, receiving the baptism of reproduction, it springs up to become again the faithful witness of God's redeeming love.

Eighteen hundred years ago, Christianity evolved from the old Jewish system of religion, beginning the dispensation which should complete the great cycle of time. You will all agree with me in the fact that Jesus laid the foundation of his church, constituting himself the chief cornerstone, and his faithful apostles the pillars thereof. This was the enclosed garden wherein he would plant himself, the divine seed, for a reproduction of the sons of God.

"ONE LORD, ONE FAITH, ONE BAPTISM."

The first local and particular church was that formed at Jerusalem when a band of believing men and women were baptized in testimony of their Christian belief. All the organization there was about it appears to have been as exigencies arose, necessities demanded, or proprieties prompted. What Christ enjoined was, that all should believe on his name and obey his law of love to God and the neighbor. All who believed, accepting this as their rule of life, gravitated toward one common center, naturally and voluntarily associated together, and *they had all things common.* This was the condition of the primitive church which was the body of Christ, for here Jesus planted himself through the descent of the Holy Spirit. In speaking of this church, Paul said, "There should be no schism in the body." Today, if we look critically into the condition of the church, how do we find it? Has this body been kept free from schism? Has no spirit of adultery crept in and polluted the sanctuary, even the holy of holies? Has it been kept pure and beautiful as the garden of God should be kept? Alas! we find scattered abroad churches innumerable, the true church segregated by petty strifes, miserable dogmas, and mere speculative theories: we look in vain for a trace of resemblance to Christ's little church, which will ever stand on the pages of history, a monument of pristine purity; but her body lies beneath, soiled and rent, and her virginal purity has been prostituted.

From the various pulpits, the cry is heard, "Search the Scriptures; for in them ye think ye have eternal life." The search goes on by the feeble light of human understanding and the result is, that there is a growing inharmony, till in the several churches there is heard dissension and wrangling, wailing and gnashing of teeth, over even the mode of baptism, and the probabilities and improbabilities of hell fire; while here and there some more advanced mind is branded as a heretic, and his ministerial tongue forever silenced.

The diversity of opinion regarding the Scripture is great. One eminent teacher says, "A true faith in the Scripture must have its strength in the Scriptures themselves." This to the modern Christian would seem to be a proposition appealing to clear reason. Believing, as he does, that the Bible is the word of God, he feels that it speaks directly to his soul as no other voice can speak. We acknowledge that a pure, clear summary of what we believe, is a blessing of inestimable value, and no greater blessing is vouchsafed to us than to be able to advance in the knowledge of divine things, to learn even by slow and patient study that, although truth often appears arraigned against truth, yet all of the lines of God's revelation of his works converge to one center, and to be able, through our reason, to recognize that center.

In order to gain a vantage ground for profitable thought, (that is, thought to be made practical,) we must reflect on what we believe. Reason must be called into activity, for the intellect must lay the foundation for the superstructure of a true religious belief. This is not the victory, however,

for, if it is the vital object of life, the affection for truth must establish it as the principle of life. A man may be orthodox in his belief, for his intellect has established it, and unconsciously he may substitute belief for obedience, which is love, for the doctrine as he understands it may enchant the intellect while the deeper essence of divine knowledge is unheeded in the subtle joy found in the pleasure of intellectual feasting; thus, unconsciously it becomes an intellectual sin. "Search the Scripture!" and with one accord the various churches reverently open the sacred book and turn page after page, saying, "This is the word of God."

Pray tell me whether within that book you can find such an assertion, and I will point you to John who said: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shineth in darkness, and the darkness comprehendeth it not." That very trouble exists today: the light shines with intensified beams, but the churches, in their darkened condition, comprehend it not. In this darkness the body of Christ has been segregated, till naught remains but a few weak theories, while you worship an unknown and unknowable God, whose throne is in the mysterious realm of *nowhere*, while you regard the law of the Almighty as something that cannot be obeyed.

As a disciple of Koresh, I must throw a ray of Koreshan light, which *Koreshans comprehend*, upon this subject; and I challenge the acme of intellect in the so called Christian churches to deny one assertion I make. Christ said, "Search the Scriptures; for in them ye think ye have eternal life." In the new name of this same Christ I now say unto you, search the Scriptures! search the law and the prophets! search the gospel of the living God, for in it ye will find the only way whereby ye may obtain eternal life. Did not God say, "Obey and live"? If his law cannot be obeyed, O ye miserable, weak hypocrites, what hope have ye? Go on searching; ye will find no way but that of obedience. When the young ruler came to Jesus, saying, "Good Master, what good thing shall I do that I may gain eternal life?" Jesus answered, "Keep the commandments." "Sell that thou hast, and give to the poor: and come follow me." Koreshans do not accept the Bible as the Word of God, but as an inspired record of the Word of God, through prophets, priests, and kings; but there was a time when there was no Bible. Adam had no Bible, but the Word was within him. God existed from all eternity by virtue of inherent law, and has carried on a mighty work of which the Bible never speaks.

The Bible is a book every way unique and beautiful, composed by some forty writers during a period of some fifteen hundred years, yet it is one consecutive plan, regular, progressive, and stately in its sublime grandeur. All the thoughts contained in those pages center in one person, even Jesus, the living Word till he came; but the righteous leaders of Judaism rejected the prophets, the Word, and his works, for they had not the love of God in their hearts. The churches unite in expressions of horror as they read of the crucified One; at the same time they unite in expressions of denial of his true position as the one and only God, maker of heaven and earth. Thus ye crucify him again. I know that I am touching the sensitive nerves of modern Christianity, but error is ever touchy, and perverted understanding is loth to be informed. The light of reason has been extinguished, and only the pride of reason remains; therefore if one comes with the truth, those who will not be convinced at once become bitter enemies of truth: but I come to you with the "sword of the spirit," and this you must meet face to face.

(CONTINUED.)

SHARP CUTS.

The greatest thief all of the world is "honest money."—*Golden Rule.*

Wipe out the system which feasts the few and starves the many.—*The People.*

The earth is our workshop. We may not curse it; we are bound to sanctify it.—*Mazzini.*

CONUNDRUM: What is the difference between bank robber and robber banks?—*Golden Rule.*

A nation has far more to fear from her usurers than foreign arms or civil war.—*B. O. Flower.*

When the people get intelligent enough to attend to their own business, both gold and silver will be demonetized. —*New Era.*

It very often happens that when a man's mind refuses to bring him to see the truth, his stomach will.—*Emma Ghent Curtis.*

The way to beat the Rothschilds is to give them a double dose of their own medicine; demonetize both gold and silver. —*New Orleans Issue.*

One cannot imagine a better social condition than that which would result if all the people would repudiate all their debts.—*Western Laborer.*

What is the purpose of life? "Happiness," says one. "No; usefulness," affirms another. A third assures us that 'tis stoicism. The gospel alone teaches that the true end of life is character.—*St. Louis Republic.*

How would it do for the Humane Society, which interested itself so lively in the recent horse race from Nebraska to Chicago, to station its representatives along the lines of the railroads running through Iowa, with instructions to see to it that the men that are going by hundreds over the several lines do not suffer for want of food and water?—*Atlantic (Iowa) Democrat.*

"The assets exceed the liabilities, but it was impossible to secure money to meet maturing obligations," is a stereotyped phrase accompanying nearly every report of a business failure. Certainly; there is no lack of property—of real wealth,—but the obligations of firms, corporations, and individuals are not payable in property; they are payable in money, and the control of the money is in the hands of private individuals to whom a panic often means opportunity of doubling and trebling their wealth.—*Iowa Farmers' Tribune.*

Abolish money, and then all obligations will be payable in property and commodities of all kind.—*C. G.*

Pungent Paragraphs.

"Sermons in Stone," must be the food that the churches are giving to the children, when they cry for bread.

Congress is hard at work trying to allay the distrust of the people—in the great confidence game of the bankers.

We will never be rid of Cæsar's usurpations and tyranny so long as we honor his superscription upon a piece of metal.

One of the cunning schemes of fleecing the people—National Banking—has ventured a little too far after wool, and is now getting shorn itself.

"Government of the people, by the people, for the people," as at present constituted, means government of the devil by the devil,—for the devil.

Let the Shylocks lock their treasures ever so shyly, the thief in the night will overturn their tables—turn their tables against them. They've been robbing the poor, and will be robbed in return.

Our Crisp-headed Congress is burning with zeal to save the bankers and gamblers of Wall Street;—the people can go to the devil. By the way, that is where they always do go when they appeal to our legislatures for redress.

How foolish for the people to put their trust in banks that are washed and mined by every storm and flood, which must inevitably sometime give way to their steady erosions! Better plant their faith in the field of labor, whose harvests shall never fail while there is a *man* to till the ground.

The best place in which to conceal your money from the prying eyes of a burglar, is a good bank.—(*Chicago Tribune.)*

Yes, give it to the biggest thief you know, and neither the burglar nor yourself need to pry after it very much.

As South Carolina was the opposite pole to Kansas during the Rebellion—these two states taking diametrically opposite positions in that controversy—so now, on the liquor question, one leads out in state prohibition of the traffic, while the other takes it under its protecting care and is running state saloons.

Chaplain Milburn, at the opening of the House, prayed the Lord to give the members wisdom to avert a panic and restore the people's confidence in the monetary system. As if the Lord, who scourged the money-changers as thieves out of the typical temple, was now going to interfere to preserve these same thieves for the real temple—humanity.

Again, Chaplain Milburn, in his prayer in the Senate, alludes to the members as "the servants of the Lord." In view of the vicious legislation and bibulous habits of that body, of late years, it would require moral as well as physical blindness to assume that they were anything more than servants of the devil.—*J. S. Sargent.*

The Labor Exchange has solved the problem of the currency. Now that the usury-despoiled producers have "blazed a way out of the woods," what are the hoarders of capital going to do about it?—*Geo. C. Beecher, Syracuse, N. Y.*

The Latest Spoken.

Silver Nonsense.—When silver was demonetized in 1873, wheat was worth $1.47 a bushel. Today it is forty cents a bushel and going down.—*Butler, Mo., Union.*

The above is a sample of the trick mule argument the Western Silver Populist broncho riders are dishing out to their followers. The implication is, of course, that if silver were remonetized, the farmers' wheat would again go up to $1.47 per bushel.

As pointed out in a previous issue of *The People*, the price of wheat has been decreased during the last twenty years by the superior farming methods consequent upon the introduction of capitalistic production, as personified by the Dalrymple bonanza farms; constantly improved machinery; the improved steam plows; centrifugal sower, and giant headers; and the confrontation of the American farmer by the great agricultural rival of India, armed by English capital, equipped with the latest and best machinery, favored by cheap labor and a soil of unsurpassed fertility.

The remonetization of silver and the coining of mountains thereof; the establishment of government pawn shops for the relief of mortgage burdened farmers; the nationalization of railroads, direct legislation, and all the other petty salves of the Populists, would not wipe out a single machine nationally or internationally employed in agriculture; would not withdraw a single dollar invested in giant and large scaled production, nor materially retard the splendid accumulation, natural concentration, and inevitable mission of capitalistic production.

It should be remembered that the wheat area of India is little short of that of the United States; that the average yield per acre is over thirteen bushels, and, above all, that wheat from India reaches Mark Lane in April and May. The wheat product of India has grown from 13,895,166 bushels in 1881, to 41,558,765 in 1887, and has averaged over 31,000,000 bushels for ten years past.

The amply capitalized producers and distributers of wheat, with superior mechanical equipment; better technical management; the application of modern chemistry to soil analysis and the preparation of fertilizers; patent assorters; giant elevators and granaries; branch houses, in all centres of distribution at home and abroad,—these factors of modern civilization in the hands of capitalists, which the small producer finds out of his reach and beyond his power to compete with, set the price of wheat in the markets of the world, and naturally play the earlier crop of India against the later crop of our Western farmer.

In the light of these indisputable facts, it is folly for our Populist friends to grasp at such straws as silver, the pawn shop, or the nationalization of the railroads. All the modern means of production, impossible to the small farmer, are accessible to organized capital. The poor have but a small show, productively, in competition with capital. Demonetized or remonetized silver will make but little difference to the class which is inferiorly equipped.

National, governmental control of the railroads and the introduction of uniform freight rates would accrue to the benefit of the large producer as well as his small competitor;

and since all the distributive agencies, store-houses, elevators' assorters, and granaries are in the hands of that class which is superiorly equipped for production, nothing can possibly come to the small farmer from all the Populist platform demands, but the pawn shop; and it seems that the more the "little fellow" is forced to accept assistance, the better the "giant competitor" will be pleased; and it makes no difference at all whether Uncle Sam or uncle Isaac stands behind the counter.

No, the days of dear wheat are past, and that forever. The world will never go back to the crude and primitive methods of production and distribution, but forward to more gigantic and enlarged enterprises, aided constantly by improved machinery and mechanical appliances; from the simple to the complex, from isolated individual to social and national production and distribution.

Combinations of capital are making individual production unprofitable and impracticable. There is no use denying the fact that the farmer, the agricultural laborer, and the industrial wage worker are all in the same boat, and are the exploited victims of the capitalistic system of production, competition, and wage slavery. Trading and selling the labor products of another, and withholding any part of the value of such product, is the crime of the present age.

The exploited producer cannot buy back with his wages, the product of his hands, and there comes enforced idleness, poverty, and starvation to the millions.—*The People.*

Judicial Conspirators —The confession of the hired perjurers, through whose testimony Hugh Dempsy was convicted of poisoning the non union men at Homestead, ought to be another lesson to the people as to the danger which confronts them from our courts when controlled by plutocracy. These men say they were hired by the detectives in the employ of Frick, to swear away the liberty of Dempsy and other labor leaders, because they had been active in conducting the strike. Frick had a double purpose in this conspiracy. He would have revenge on the men who had caused him so much trouble, and would hide from the public the real cause of the numerous deaths in his camp, as the result of unsanitary conditions, by making the charge of poisoning against the labor leaders.

This was but a repetition of the Chicago conspiracy, by which four entirely innocent men were put to death under judicial forms so outrageous as to call down the most scathing denunciation of the Governor of the Commonwealth. It is now known that the agents of the police had extorted more than a million dollars from the rich property owners of Chicago, through fear of an organization which never had an existence. It is now generally believed that the bomb at Haymarket Square was thrown through the instrumentality of these same agents. Subsequent events corroborate this view. A few days before the execution of the condemned men, and while death-watches sat before each cell, it was pretended that dynamite enough was smuggled in and secreted in their cells to blow the jail to atoms. Is there anybody green enough today to believe any such cock and bull story as that? It was also pretended that Lingg committed suicide. The fact is, that he was killed by a powerful explosive placed in the candle by which he was reading. The position in which he fell, with the book still in his hand, gave a strong probability to such a view, and the close surveillance of the death-watch precludes the supposition of suicide. The pretended finding of the dynamite in their cells, and the murder of Lingg in his cell was for the purpose of confirming, in the public mind, the theory that they were dynamiters.

The editor of the *Independent* denounced these judicial murders at the time, as our files will show. We have lived to see our view confirmed by the chief magistrate of the great state of Illinois.—*Deadwood Independent.*

Delay is Dangerous.—If the advocates of reform in Kansas would take the money they are putting into "reform literature" and "writeups," to show the wickedness of "republican ring rule" and the beauties of the demo-pop combination, and put it into building up the Labor Exchange in the state, the labor problem would be solved. Practical work is the supreme need of the hour. Money and energy are being wasted. The people can do for themselves, through co-operative efforts, as illustrated in the Labor Exchange, what they are looking for Congress to do in the sweet by and by. If the people continue to wait for a new Congress—a people's Congress—to be made to give them freedom from oppressive and vicious systems, relief will never come. Let them put their minds to work, unify their action, be prompt and vigorous in their movements, forgetting party, and, putting humanity in the foreground, adopt the Labor Check as the medium of exchange, husband their forces, look after production and exchange, then this industrial question will be settled. Then there will be no trouble to get concerted political action which will wipe vicious and hurtful laws from our statutes.

Intelligence must light the pathway reformers tread, or tyranny will forge for humanity the fetters of slavery.—*New Era.*

The Mission of Real Philosophy.—Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest.

Real philosophy seeks rather to solve than to deny. While we hear, every day, the small pretenders to science talk of the absurdities of alchemy and the dream of the Philosopher's Stone, a more erudite knowledge is aware that by alchemists the greatest discoveries in science have been made, and much which still seems abstruse, had we the key to the mystic phraseology they were compelled to adopt, might open the way to yet more noble acquisitions. The Philosopher's Stone itself has seemed no visionary chimera to some of the soundest chemists that even the present century has produced. Man cannot contradict the laws of nature. But are all the laws of nature yet discovered?—*Bulwer Lytton.*

And what is this but the principle that Jesus himself laid down: "If a man love me he will keep my words." We say we love our friends; but we prove it only when we do for them, sacrifice for them, bear their burdens for them. How many there are who call themselves Christians, who never consciously do anything in the name of their Master, or for His sake!—*Margaret Bottome, in Ladies' Home Journal.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 3 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. Eastman, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.